

WORK WITH INFINITE POWER & SPEED

SHRII SHRII ANANDAMURTI

When the clothes become old and tattered, they are replaced with newer ones. This is the law. Nobody wants to wear old, tattered and dirty clothes. Similarly, when the body becomes senile and worthless, it is changed with newer ones. The body grows old due to work and activity. One has to march in one's life with every fraction of a second. Marching ahead alone can establish one in Dharma (righteousness). Those who can't move, can't walk are like Corpses. Their place is not in the society but in the cremation ground. They are the anti-social elements.

Movement is in all the three spheres of life - physical, mental and spiritual. Movement in the physical realm means construction of the Sadvipra Society. The society is filled with pitchers of sin today. Break these pitchers to pieces by the stroke of your feet. You stand for this. The anti-social elements will oppose you but you will have to face the challenge. One who annihilates the physical sin is a Sadvipra. This is your Dharma in the mundane world. You are men because you are fighting against the immorals.

In the psychic realm, you have to establish righteousness by removing the germs of crude mentality. Today everywhere in the world, there is the dominace of crude intellect. It is your duty to replace it with your righteous intellect.

Once I was travelling by a car in Bihar. The driver had to stop the carriage several times to remove ten dogs from the street. When a sa'dhaka (spiritual aspirant) who was sitting beside me asked why did the dogs not heed the horn of the car, I replied that the dogs could

not hear, for it was the kingdom of dogs where the rule of the dogs prevailed. This is the condition throughout the world today. Crude animal intellect is reigning supreme throughout the world. You have to remove it. It's natural that it would not hear your call, it would not like to remove its position. In that condition, you will have to remove the predominance of animal intellect even by the use of force. I do not want that animals in the form of human beings remain on this earth even for a second. This is a world of men and not of animals. Therefore, don't relax even for a fraction of a second.

In the spiritual realm, your task is to establish Cosmic ideation. Marching ahead is life. Those who malinger from the responsibility of moving ahead should be thrown in the cremation grounds. If the body becomes old by moving, let it be changed. It is not proper to wear old and dirty clothes. If the body decays in the process of moving ahead, change it with another one and go on performing good actions.

I want you to work only with this body and then leave it permanently. This is not impossible for you. Increase the speed of your activities thousands of times or even countless times more than what it is and accomplish your work only with this body.

There are three spheres - physical, mental and spiritual. It is your Dharma to show the right path to the society in these three spheres - it depends on your speed also.

Work with the infinite power of Parama'tma (Supreme Being) and with infinite speed. VICTORY IS SURELY YOURS.

You, who have understood the
predicament, REALISED THE
URGENCY, seen the naked
dance of evil and heard the
hypocritical and raucous laughter
of the divisive forces, SHOULD
THROW YOURSELVES INTO
THIS NOBLE TASK WITHOUT
FURTHER DELAY.

PRANAM

CONCEPT

THE SUPREME COMMAND of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

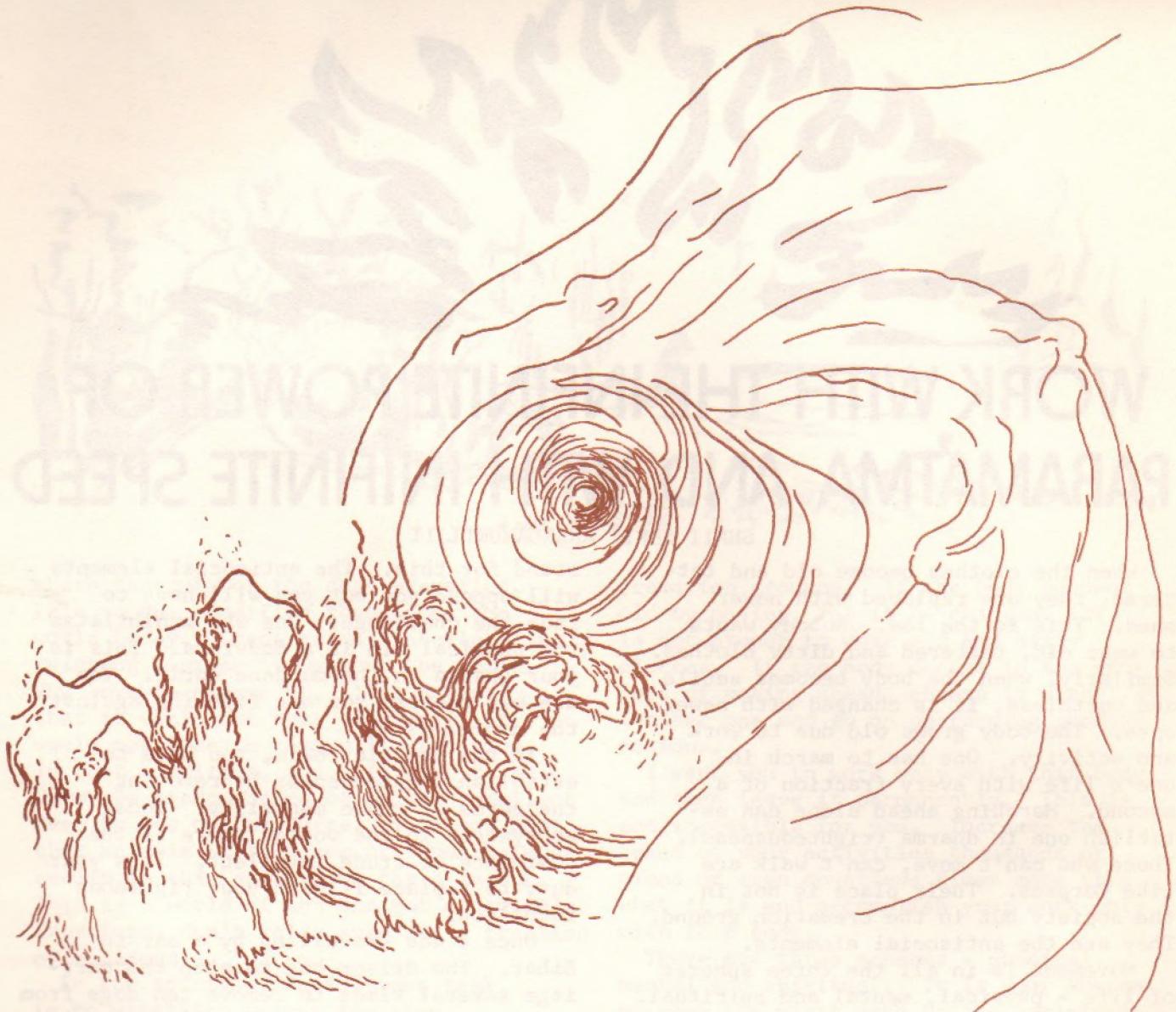
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EDITORS NOTE

In a letter to all margiis, a Dada in India had the following remarks to make, "Perhaps we have gone into slumber turning our eyes and ears off from tortures, humiliations and pangs of slow death BABA is going through and perhaps it needed this Supreme Sacrifice on the part of Atulanandaji to awaken us to the realities of BABA's physical anguish. Shall we respond to the call which Atulanandaji has made by his Supreme Sacrifice?" Surely now our duty is becoming clear, that we have to work solidly and hard, we have to do our Sadhana sincerely and do work, one balances the other, BABA has said "whenever you take me out I will come out", BABA will come out when we, HIS children are making the right efforts, let us tell the world what BABA is bringing to this planet, Dharma must be established, with this determination we will bring BABA out of jail, BABA will work through us. Let us do our duty and do it properly, let us respond to the call that Ac. Atulanandaji and others have made, let us show the world that Dharma is to be established!

Pranam Ananda Marga Sydney Sectorial Newsletter, March '75
Printing: Amber Press, 5 Knox St, Chippendale, NSW.



O fellowmen of A'nanda M'arga! March along the path of Satya. Awaken the Satya hidden in you. Develop the cosmic consciousness latent in you, in the same manner as Bh'agiratha through his sagacious powers had summoned the holy currents of the Gangotri through the dark mountainous chasms. Through those currents of Satya enliven your society and carry it along on the path of the infinite ocean of the inseparable souls awakening on the road to the Supreme Union towards the holy confluence of the Sea - on attaining which, there would be no mean wandering nor the externalised struggles for existence. There will be one Universal 'You' who will forget his own self in the serenity of the Serene, the exaltation of Consciousness and the holy touch of the Supremely Blessed.

- Shrii Shrii Anandamurti



WORK WITH THE INFINITE POWER OF PARAMĀTMA AND WITH INFINITE SPEED

SHRII SHRII ANANDAMURTIJII

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I HAVE ALREADY GIVEN YOU THE POWER TO DO THE WORK

- BABA

THERE IS ONLY ONE WAY TO FIGHT AGAINST EVIL FORCES. THAT WAY YOU

KNOW

- BABA

Congress - CPI Conspiracy to Crush Ananda Marga

New Delhi - Finding it difficult to meet the challenge of Ananda Marga in ideological plane, the Government is reportedly planning to ban this organisation though it knows that such a step would be totally illegal, unconstitutional and immoral.

It is learnt that the Government is quite panicky over the rapid growth and increasing rapid growth of Ananda Marga in India and abroad because of the dynamic socio-economic philosophy it provides to man to solve the problems he has faced for decades.

The Government desperately wants to check the growth of Ananda Marga with the intelligentsia by banning it but it has so far feared the grave legal consequences of doing so. Since the Ananda Marga is a registered organisation with purely socio-spiritual activities, it is difficult to ban it.

But the CPI leaders are reported to be pressuring the Government to brazenly ignore the illegality of banning Ananda Marga and take all possible steps to crush it. It is not surprising to see the CPI leaders doing so because they have never cared for any law or constitution.

The Government and CPI have become desperate as all their other efforts to stop the growth of Ananda Marga have so far failed. They have done their best to malign it and its founder Shri Anandamurtiji in the eyes of the people by making unjust, indecent and slanderous charges. Far from believing the charges, the people have now come to fully realise that the Government and the CPI are both out to destroy Ananda Marga.

Unfortunately a person like Mrs. Indira Gandhi has stooped to the level of making dirty charges against Ananda Marga and Shri Anandamurtiji. She has been publicly referring to false charges in which Shri Anandamurtiji was first involved and then placed under detention since December 29, 1971 though she knows full well that those charges are being investigated by the court in Patna and, therefore, the whole matter is sub-judice.

She mounted the campaign against Ananda Marga after the murder of Shri L. N. Mishra in Samastipur. She has done everything she can do to involve Ananda Marga in the incident by publicly making charges against it and accusing it with RSS of being behind the J.P. Movement.

A number of active workers of Ananda Marga have been arrested in Patna and have not only been involved in the in Samastipur incident but also placed under the MISA so that they may not be released on bail to again actively work for the organisation.

The CPI has also been doing its best to paint Ananda Marga as a fascist organisation though there can not be a more blatant lie than this. The adjectives and phrases its leaders have been using against Ananda Marga by associating it with the RSS have been sincerely

and truthfully repeated by the Congress leaders, including Mrs. Indira Gandhi. This proves sinister conspiracy to destroy Ananda Marga has been hatched by the god-fathers of the Congress party and the CPI in Moscow.

A spokesman of Ananda Marga mentioned some of the plans the Government and the CPI have chalked out to destroy Ananda Marga. One of the plans is to assassinate the character of Ananda Marga followers wherever possible in the eyes of the people and involve them in so many false

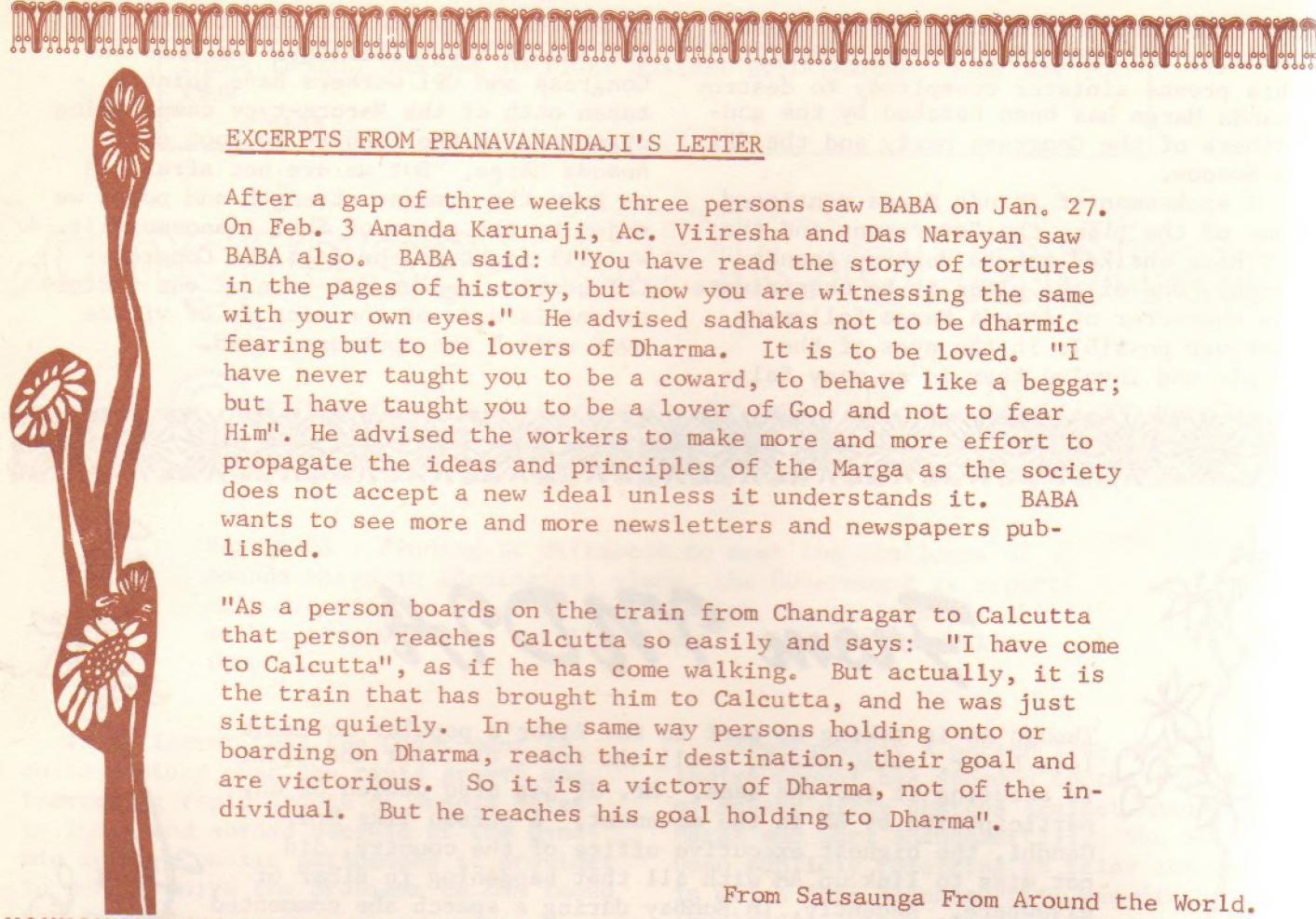
cases that they are not able to work for the Ananda Marga ideology. He said the Congress and CPI workers have jointly taken oath at the Narora-type camps being organised in the country to root out Ananda Marga, "But we are not afraid as we know the immense strength and power we enjoy by the grace of Shri Anandamurtiji. We will fight to the last the Congress-CPI combine and we are sure of our victory as one is sure of the victory of virtue over evil." the spokesman said.

From INDIA

Though AM is taking no part in the Bihar's popular movement lead by Mr. Jayaprakash, still the Govt. of Bihar and Delhi is accusing it for the same. Mr. JP has also denied of any participation by AM in the movement. A person like Mrs. Gandhi, the highest executive office of the country, did not miss to link up AM with all that happening in Bihar or elsewhere. Recently, in Bombay during a speech she commented on BABA with some politically motivated intentions. BABA also issued a statement from jail which, of course, got no publicity. It is as follows: "I have never spoken against this respectable lady, but this noble lady has commented against me with political and malafied intention to influence the court. It exposes the defeatist complex and unmasks the Satanic conspiracy against this innocent spiritual organization."

BABA has now been shifted to another cell which the authorities think that is more secured and safer though it's like a jail within a jail. Certainly all this is done to harass and torture BABA. Authorities maintain that there must be some most sophisticated device through which BABA is communicating and directing the activities of the organization. But they failed to produce anything to prove this childish problem that how organization is running with BABA in jail has baffled them considerably.

From Satsaunga from around the World.



EXCERPTS FROM PRANAVANANDAJI'S LETTER

After a gap of three weeks three persons saw BABA on Jan. 27. On Feb. 3 Ananda Karunaji, Ac. Viresha and Das Narayan saw BABA also. BABA said: "You have read the story of tortures in the pages of history, but now you are witnessing the same with your own eyes." He advised sadhakas not to be dharmic fearing but to be lovers of Dharma. It is to be loved. "I have never taught you to be a coward, to behave like a beggar; but I have taught you to be a lover of God and not to fear Him". He advised the workers to make more and more effort to propagate the ideas and principles of the Marga as the society does not accept a new ideal unless it understands it. BABA wants to see more and more newsletters and newspapers published.

"As a person boards on the train from Chandragar to Calcutta that person reaches Calcutta so easily and says: "I have come to Calcutta", as if he has come walking. But actually, it is the train that has brought him to Calcutta, and he was just sitting quietly. In the same way persons holding onto or boarding on Dharma, reach their destination, their goal and are victorious. So it is a victory of Dharma, not of the individual. But he reaches his goal holding to Dharma".

From Satsaunga From Around the World.

Sacrifice & Duty



"In the fight against animality, hypocrisy, and exploitation, victory is yours. You will establish PROUT, you will establish humanity. In the fight, by the way, if your throat is cut, you will remain in my lap. During the fight against animality, if you die, you will get moksa, and if you remain alive, you will establish humanity; moksa is in your hands."

SHRII SHRII ANANDAMURTI

The highest form of sacrifice is the complete surrender of 'I'. As in Guru Puja not only are all possessions offered at the feet of the Lord but also the mind, the receptacle of the ego. Thus the sign of the true devotee is the complete offering of the body and mind to accomplish the duty given to him by the Lord. For the one who does his duty not even thinking for his own life BABA says liberation is already with him.

The idea of complete self sacrifice is illustrated beautifully in a story from the Mahabharata. After the battle of Kurukshetra the five Pandava brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, a little mongoose appeared; half his body was golden, and the other half was brown; and he began to roll on the floor of the sacrificial hall. He said to those around, "You are all liars; this is no sacrifice." "What!" they exclaimed, "you say this is no sacrifice; do you not know how much money and jewels were poured out to the poor and how everyone became rich and happy? This was the most wonderful sacrifice any man ever performed." The mongoose then started to relate a story, "There was once a little village, and in it there dwelt a poor Brahmin with his wife, his son, and his son's wife. They were very poor and lived on small gifts made to them for preaching and teaching. There came in that land a three year famine, and the poor Brahmin suffered more than ever. At last when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat there was a knock at the door. The father opened it, and there stood a guest. So the poor Brahmin said, 'Come in, sir, you are welcome.' He set before the guest his own portion of the food, which the guest quickly ate and said, 'Oh, sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger.' Then the wife said to her husband, 'Give him my share'; but the husband said, 'Not so.' The wife however insisted, saying, 'Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him'. Then she gave her share to the guest, which he ate, and said he was still burning with hunger. So the son said, 'Take my portion also; it is the duty of a son to help his father to fulfil his obligations.' The guest ate that, but remained still unsatisfied; so the son's wife gave him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor, and when I rolled my body on them, half of my body became golden, as you see. Since then I have been travelling all over the world, hoping to find another sacrifice like that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice."

There is nothing higher than duty. For one who continually strives to do his duty, establishment in his ideology comes easily and love for his Ishta blossoms forth in his mind. It is then that sacrifice no longer has any meaning.

"I slept and dreamt that life was joy; I awoke and saw that life was duty. I acted, and behold, duty was joy."

-TAGORE

What is the duty, the task, of the spiritual aspirant of today? Our dharma is to establish and to maintain peace in the world; not a peace simply between nations based on convenience and greed and called "detente", but rather a peace among men which is based on love and is born of universalistic concern--a peace which radiates from the individual, illuminating every household on this planet.



dadhi divas

day of dadhici

On March 5th every year, all Ananda Margis celebrate a day known as Dadhici Divas. To understand this day properly a short history must be given of Ananda Marga -- it is below in outline form.

- 1955 Beginning of organization called Ananda Marga Pracaraka Samgha.
1956-57 To the Patriot and Problem of the Day were published and sent to the Prime Minister and Home Minister.
1961 Wholetimer system began. This was the period of Bhakti and Jinana. Fifteen or sixteen wished to commit themselves and they took Tattvik and Acarya training.
1962 Each of the wholetimers took one state in India.
1964 January 1st, the first school was established at Ananda Nagar.
1965-66 Training of diocese and district secretaries had begun, and relief work under AMURT started.
1966 December 30th, BABA left HIS work at the railway station and arrived at Ananda Nagar where for the first time HIS full time was spent as spiritual preceptor of Ananda Marga.
By 1967 One phase of movement and growth was over (Karma, Jinana and Bhakti had all had their expression). The organization was becoming well known and creating enemies.

1967

In the months of January and February, work was carried on at Ananda Nagar with great speed.

Meanwhile an election in West Bengal led to a united front with the Communists; and the Communist Party of India wished to destroy AM.

On January 19th, 1967 the Block Development Officer (B.D.O.) took all of the articles from a student mess at Ananda Nagar, threw them in the street, and took over the building. When the students protested, he threatened Ananda Marga.

In February, when Acarya Punyananda Av. and some other workers went to a local village, they were surrounded and harassed; but more important, they overheard the plan to attack ANANDA NAGAR.

On both March 1st and 2nd, workers went to the police station to request police protection, but both times it was denied.

On March 3rd, Acarya Abhedananda Avadhuta came from his post in Jamalpur to confer with BABA. He went to the police once again but still they refused the request.

March 5th - Four to five thousand people were surrounding Ananda Nagar from some distance away. Many were professional hoods hired 30-40 miles away. Most were drunk.

In the early morning, about 5:30 a.m., the mob had demolished distant units and were coming close to the ashram. That day was to be Dharmacakra. The Avadhutas who were present decided to take the offensive. Abhedaanandajii was leading the attack, but as he ran well ahead of the others, he soon became wounded by the arrows. Then, he and three other workers were encircled by 500 people. One further Avadhuta who had come from taking his meal, unaware of the battle, was captured and taken to the spot where the other four lay mortally wounded or dead, and he also was chopped to death.

At this point some other Avadhutas ran to BABA asking HIM to do something. HE came out and, standing upon a hill, faced the mob. HE then lifted HIS hand in a particular mudra and looked from left to right. The mob retreated.

Police subsequently came and accused AM of causing the incident. After three years a judicial investigation determined the fault and AM was completely exonerated. Eight-



teen people, including the B.D.O., were sentenced to jail with terms ranging from two years to life imprisonment.

But on March 5th each year we remember the events of 1967 and celebrate this day as Dadhici Divas.

The day is named after Dadhici, a mythological saint. The story is that the demon Vitrasura gave great sacrifices and received a boon from Vishnu that he could not be conquered. He then ravaged the three worlds. The people went to Vishnu who explained that only the bones of the great yogi, Dadhici, formed into a thunderbolt could kill Vitrasura. Indra approached Dadhici but had difficulty broaching the subject to him. Dadhici used his power to understand why Indra had come, and readily offered to lay down his life to stop the demon. He then sat in yogic posture and left his body.

This day is remembered by all Ananda Margis and celebrated each 5th March in honour of those five courageous workers who, like Dadhici, willingly gave up their lives that the world might be freed from a great evil. This day is remembered in sorrow and in joy - for we remember the heroic deeds of these 5 and the martyrdom they accepted but also we rejoice in their glory and the mission which they nourished with their life blood and the thunderbolt which will long be remembered formed from their bones.

On March the 5th, Dadhici Divas is to be celebrated throughout the world just as we celebrated Niilakantha Divas on the 12th of February. There will be fasting and a 12 hour kirtan from sunrise to sunset (6AM to 6PM) followed by Dharmacakra, a reading of BABA's New Year's Vanii, sharing of prasad, and finally a collective and joyous meal.

BABA NAM KEVALAM.

"My love and affection and my blessings are always with you. But those who hold the flag continuously, marching to the tune of the Cosmic Energy, they alone will be the heroes, and they alone will be able to carry on the task of the Supreme, and they alone will be the future vanguards and they will create such a society that Love and Humanity will be established."

- BABA

GOD IS WITH YOU

- SHRII SHRII ANANDAMURTIJII

The person whom you are trying to achieve - the Parampurush is your own inner most self. Your relation with Him is not external to be defined by courts, laws or society. It is a family relationship. The desire to meet God in your mind is only born when He is inclined towards you. Your meeting with God is not a unilateral affair. It is a mutual thing. You walk one step towards Him and He will come twenty towards you.

When an infant starts walking, the parent first asks him and goads him to walk a little. He tries to walk, but falls. Then the parent advances and lifts him up on his lap. God does the same. Make the slightest efforts and He will pick and place you on His lap.

Your relation with God is personal. No one can sever this relationship. It is part of your being, your birth-right.

There is a famous verse from the Upanisads which says that you cannot reach the Parampurush unless you are strong and full of energy. The word 'Bal,' means the spiritual force which functions at the base of Jiiva. In ordinary parlance, however, Bal means capacity. It depends upon the extent to which one makes use of one's physical, psychic and spiritual energy. A person may have immense capacity; but to the extent that he does not utilize it, it does not become helpful in God realization. Bal, therefore, depends on the extent of the use of one's capacity.

When the divine bridge was constructed by Rama to cross the ocean, Hanuman brought mountains, but the squirrel brought only small pebbles. Both were equally strong and full of energy as each was working according to his full capacity.

Thus, even a comparatively weaker man can become "Balwan" by utilizing the small energy he has. Whatever power, energy you have, utilize it for Sadhana and service and you are "Balwan", fit to reach the Parampurush. None of you need therefore despair. Each has the requisite wherewithal to reach the Almighty.

Utilization of energy should be in proper direction. If you have to move in the East and you start moving towards the West, your action will be considered full of pramad or madness.

Ananda Marga has the correct way through subjective approach and objective adjustment. While they keep their eyes steady on the Absolute, they do not ignore this relative world either. They work for self-realization and social upliftment and hence the utilization of their energy is never in vain. When the effort is correct and the utilization right, you will certainly reach the goal.

I do not want you to wait life after life to reach your goal. You should realize the goal in this very life. Why will you waste even one precious moment of this life.

Therefore, fear not! Success is yours for the asking! Go on making the correct effort!

It has already been said that Adhya'tma-yajina is out and out internal. The impetus for Adhya'tma-yajina issues forth from the soul and this impetus becomes operative in the mental province, that is, the mind performs the Sa'dhana', and again, the Karma also terminates in the province of the soul. That is, the ultimate goal of mental Sa'dhana' lies in the province of the soul. Adhya'tma-yajina is a liberative Sa'dhana' and the remaining three, Bhuta, Nr and Pitr yajina are all liberative as well as subjugative (Nivrtti and Pravrtti). Nr yajina is of four kinds - (1) Shu'drocita (2) Vaeshyocita (3) Ksatriyocita and (4) Viprocita. To serve the world by the physical body, to make others happy at one's own sacrifice or to ameliorate the afflictions of others, for example, nursing the patients, etc. come within the purview of Shu'drocita-seva. The services rendered by supplying food, water, money, etc. are termed Vaeshocita-seva'.

Viprocita seva' is particularly glorious, because Viprocita-seva' is directly related to Adhya'tma-yajina. But the fact that the value of a particular service depends on time, place and person and the circumstances cannot be lost sight of. A wayfarer is in distress in a lonely place and he is about to die. There Viprocita sermons are entirely valueless. Shu'drocita-seva' and nursing shall have to be rendered there. Therefore, Shu'drocita-seva' is of the highest value there. What will you do where a man is dying of starvation? Will you nurse him or give him sermons? Food shall have to be arranged for him. Therefore, Vaeshyocita-seva' is of the greatest value there. Some beastly natured men are meting out brutal treatment to a helpless person. There sermons are not to be lavished, no nursing needed, nor any food to be offered. But there you shall render Ks'atriyocita type of service. In that

ADHYA'TMA YAJINA

SHRII SHRII ANANDAMURTIJII

Protecting others even by risking one's life is Ks'atriyocita-seva.

To give expression of Adhya'tma-yajina is Viprocita-seva. Teach others the spiritual knowledge you have gained. Instil in them the earnestness for treading on the path of virtue. Then only you will justify your existence as a social creature. Shu'drocita-seva' is the backbone of the society. Those-under-rating Shu'drocita-seva' cannot render the Vaeshyocita seva. Therefore, one has got to become a Shudra in order to be eligible for rendering Vaeshyocita-seva'. Exactly in the same way, one has to become a Shu'dra, a Vaesha and a Ks'atriya all the three in order to be eligible for rendering Ks'atriyocita-seva'. Thus, we find that those alone who possess these four qualities are Vipras. Although the excellence of all the different services is equal, yet

situation, this very service is uppermost, all other services are entirely meaningless. To a drunkard Shu'drocita type of service is meaningless, and so is Vaeshyocita, because giving money will give impetus to his addiction to drinking and he will not give this up. By giving only a beating he will leave the place and go elsewhere to gratify his thirst. Therefore, he has to be administered with Ks'atriyocita-seva along the Viprocita sermons. He has to be emancipated from this bad habit by good counsel. The problem can not be solved just by inflicting punishment or by enactment of laws to wind up the liquor shop. In that condition his bad habit will seek an outlet in secrecy. As a result of it, the whole society will be affected. Thus we see that all the four types of services have got their importance in particular circumstances. Still the effect of Viprocita-seva is stable whereas that of other types of services is not so.

Dadaji toured Sydney Sector for twelve days during the first half of February in his capacity as chairman of the newly formed World Co-ordinating Committee. The primary aim of the visit was for Dadaji to gain insight into how BABA's mission in this sector is unfolding and to give suggestions and advice on how we can improve our work and also how to establish closer links with his family in other sectors. Dadaji travelled through Fiji where he met Dada Dharmapalaji, then New Zealand where he spent several days conferring with Dada Sumitanandaji. From New Zealand he came to Australia where he reviewed the activities of the Sunrise Community School, the LTC (LFT Training Centre), conferred with all the workers in the Sectorial Office and met with all the Acaryas posted in Australia. He then toured Canberra, Melbourne and Hobart units with Dada Kashyapaji, where he gave public lectures (with up to 150 people attending the ones in Hobart and Melbourne) as well as talking with the margis and inspiring everyone he came into contact with. Before leaving the sector, a DMS was arranged at the S.O. where Dadaji showered us with BABA stories and vibrated us with some of his experiences with margis in the States. We have all been greatly inspired by his visit and Dadaji's brotherly love and guidance has brought us closer to margis all around the world.

BABA NAM KEVALAM

DADAJI'S VISIT

A summary of a talk given by Ac. Yatiishvaranandajii at the LTC in Sydney.

.....There is one thing more I would like to say, you should all become more dynamic - your dynamism should be such that you vibrate every place you go, fight for your Ideology, do for your Ideology, die for your ideology, that is the spirit we want. BABA has given us everything, a very comprehensive social philosophy and economic structure, BABA has given us the most beautiful Sadhana, so many different lessons, we can do years and years of Sadhana, but work is also there. You have much work that needs to be done so do your Sadhana sincerely and do the work, follow the system that BABA has given us in the form of the organisation and the 16 points, please do not reject these.

BABA has said "I am the mission, the mission is me, whoever loves the mission loves me", so the mission is important. We all belong to one Great Family, we all know one another - we have got to love - BABA has said when there is no love in your heart then you can never do anything of worth in this world. Love is the important thing. We have all got to become Premies, the true Premies are those whose hearts are crying looking at the poor human beings all over the world that are suffering for want of food, clothing, medicine - those expressed Narayans have to be liberated too, none can be left behind. So we are all here as brothers and sisters, we have to take this Sublime Duty and serve our neglected brothers and sisters. Your Sadhana is worthless if you don't. BABA has given us the responsibility to help all human beings irrespective of petty differences, there cannot be any difference between me and you, we are all one, that is the spirit. That is the spirit.



BABA is fighting single handedly, remember this point, against the immorality and hypocrisy. An American business man who has just returned from India said that Anandamurtijii is known all over India. Many business men have so much respect for him. They say that HE is really testing Indira Gandhi, I mean really testing her.

It is our duty to express that we are the sons and daughters of that Great Personality, that our lives are dedicated to the altar of the Ideology and that everything we have is dedicated to that one cause. No more thinking backwards but looking forward and walking straight, keeping chest in front because that is the true nature of a spiritual soldier, we are here to establish a great peace, this is not a Utopian concept because BABA has given such a strong Ideology. That is why I request you all to study thoroughly the books BABA has made available to us. BABA has given it all, the problems of present day society, what we have to do and how to do it.

You are all worthy of taking this responsibility. BABA is not creating followers, HE is creating leaders. When you take on more responsibility BABA gives you so much energy and bliss, take the responsibility - think "BABA has given it to me - I will do it!" That is the spirit. You see majority of the people of the world lack responsibility, things have become so bad - immorality, corruption in all walks of life, so we have to be truthful and express that love in all aspects. We will do it, we will do it - it is what we are here for, why we are all here, to do it we have to keep one pointed on HIM - 16 POINTS. Please try to follow these 16 points. I can tell you since I have been following 16 POINTS, really following them, I have become a true Yogi, a true Yogi.

So you all keep BABA in your hearts, like spiritual soldiers, your song is a really vibrating song, with ideological spirit do your work, it is very important, try to get BABA out of jail quickly. HE will do everything. That should be your one pointedness.

PARAMA PITA BABA KI JAI!

DO YOUR DUTY



TAKEN FROM "KARMA YOGA" by VIVEKANANDA



The only way to rise is by doing the duty next to us, and thus we go on gathering strength until we reach the highest state. A young Sannyasin went to a forest; there he meditated, worshipped, and practised Yoga for a long time. After years of hard work and practice, he was one day sitting under a tree, when some dry leaves fell upon his head. He looked up and saw a crow and a crane fighting on the top of the tree, which made him very angry. He said, "What! Dare you throw these dry leaves upon my head!" As with these words he angrily glanced at them, a flash of fire went out of his head - such was the Yogi's power - and burnt the birds to ashes. He was very glad, almost overjoyed at this development of power - he could burn the crow and the crane by a look. After a time he had to go to the town to beg his bread. He went, stood at a door, and said, "Mother, give me food." A voice came from inside the house: "Wait a little, my son." The young man thought: "You wretched woman, how dare you make me wait! You do not know my power yet." While he was thinking thus the voice came again: "Boy, don't be thinking too much of yourself. Here is neither crow nor crane." He was astonished, still he had to wait. At last woman came, and he fell at her feet and said, "Mother, how did you know that?" She said, "My boy, I do not know your Yoga or your practices. I am a common everyday woman. I made you wait because my husband was ill, and I was nursing him. All my life I have struggled to do my duty. When I was unmarried, I did my duty to my parents; now that I am married, I do my duty to my husband; that is all the Yoga I practise. But by doing

my duty I have become illumined; thus I could read your thoughts and know what you had done in the forest. If you want to know something higher than this, go to the market of such and such a town where you will find a Vyadha (The lowest class of people in India, who used to live as hunters and butchers) who will tell you something that you will be very glad to learn." The Sannyasin thought: "Why should I go to that town and to a Vyadha!" But after what he had seen, his mind opened a little, so he went. When he came near the town, he found that market and there saw at a distance a big fat Vyadha cutting meat with big knives, talking and bargaining with different people. The young man said, "Lord help me! Is this the man from whom I am going to learn? He is the incarnation of a demon, if he is anything." In the meantime this man looked up and said, "O Swami, did that lady send you here? Take a seat until I have done my business." The Sannyasin thought, "What comes to me here?" He took his seat; the man went on with his work, and after he had finished, he took his money and said to the Sannyasin, "Come, sir, come to my home." On reaching home the Vyadha gave him a seat, saying "Wait here", and went into the house. He then washed his old father and mother, fed them, and did all he could to please them, after which he came to the Sannyasin and said, "Now, sir, you have come here to see me; what can I do for you?" The Sannyasin asked him a few questions about soul and about God, and the Vyadha gave him a lecture which forms a part of the Mahabharata, called the Vyadha-Gita. It contains one of the highest flights of the Vedanta. When the Vyadha



finished his teaching, the Sannyasin felt astonished. He said, "Why are you in that body? With such knowledge as yours why are you in a Vyadha's body, and doing such filthy, ugly work?" "My son," replied the Vyadha, "no duty is ugly, no duty is impure. My birth placed me in these circumstances and environments. In my boyhood I learnt the trade; I am unattached and I try to do my duty well. I try to do my duty as a householder, and I try to do all I can to make my father and mother happy. I neither know your Yoga, nor have I become a Sannyasin, nor did I go out of the world into a forest; nevertheless, all that you have heard and seen has come to me through the unattached doing of the duty which belongs to my position."

There is a sage in India, a great Yogi, one of the most wonderful men I have ever seen in my life. He is a peculiar

man, he will not teach anyone; if you ask him a question, he will not answer. It is too much for him to take up the position of a teacher, he will not do it. If you ask a question, and wait for some days, in the course of conversation he will bring up the subject, and wonderful light will he throw on it. He told me once the secret of work, "Let the end and the means be joined into one." When you are doing any work, do not think of anything beyond. Do it as worship, as the highest worship, and devote your whole life to it for the time being. Thus, in the story, the Vyadha and the woman did their duty with cheerfulness and whole-heartedness; and the result was that they became illuminated; clearly showing that the right performance of the duties of any station in life, without attachment to results, leads us to the highest realisation of the perfection of the soul.

Determination like Thunder

Abhiik Kumara Br.

King Yatihani left everything to become a sadhu, a spiritual renunciate. His life and words inspired many to take up the regions of the true spiritualism. Yatihani was also a great scholar and poet and in one of his poems he classified men into three types from worst to best. The first man is one who takes the initiative to do something good but leaves that plan before even starting only thinking of the difficulties. The second man, the mediocre man, starts to lead a good life but leaves it out of lack of desire to continue the fight. The third and best man is one who starts the path, continues fighting and achieves success. He is not affected by praise or condemnation.

When you take up the path of spirituality, Laks'mi (the Goddess of Wealth and good fortune) may leave you. If so, then say goodbye without regrets. Or if she surrenders to you, then that is fine too. You must be ready to die now or live for 1,000 years. Whatever He wants. All is O.K. your only will is to serve HIM and in so doing realize HIM and for this you must have "Vajra'sana Kalpa" - determination as firm as thunder. Just as all smoke ends in carbon, so all worldly pleasures end in misery. But if you take up the cause of truth, of uplifting society, you will have troubles and difficulties in the beginning, but you will find peace and bliss in the end.

Whenever you take

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BABA out of JAIL

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THIS OATH MAY BE TAKEN FROM AN ACARYA, FROM ANOTHER WHO HAS TAKEN THE OATH OR BEFORE BABA'S PICTURE IN A REVERENT FRAME OF MIND.

sectopal report



Review: Generally all units are a little slow in their programmes while workers orientate themselves to new postings, and as LTC & WT training depleted their numbers.

Adelaide: This unit is slow, there is 1 LFT brother working full-time, and one margi worker. The pracar effort could be better but only when more work is available. Dada Kashyapa intends visiting in early March.

Brisbane: L.F.T's arrived back from their honeymoon the 2nd week in Feb. to their unit. They worked on car problem, looking for a new jagrti site, setting up a pracar stall at the university and arranging 2 follow up talks. Radio coverage on Saturday nights of OSC's brought no response.

Canberra: L.F.T. busy familiarizing himself with the unit. A talk was set up for Dada Yatiishvaranandajii's visit, newsletter sent to Margiis and a stall set up for university orientation week. An Amurt secretary was appointed and a Pracar stall for "Australia 75" festival planned. An A.M. bank account was opened & WWD meeting arranged. D.C. brought 4 people & OSC, none.

Melbourne: Melbourne is a dynamic unit with 9 or 10 coming to DC's & OSC's, and many interested persons visiting the jagrti. Dada Kashyapa has introduced public sadhana and giving of BNK which has gathered up to 30 people an evening.

Hobart: D.C. brought 8 people & OSC brought 9. Bliss Bros., a halva stall, & papier mache work are occurring. One poster printed and a talk was set up for Dada Yatiishvarananda's visit, and newspaper ad. was done. Amurt section was set up with secretary appointed, and there is a strong emphasis on pracar in this unit.

Perth: The school opened in a rented building (the selected land site is not approved by council yet). An offer for Margiis to work some market garden land close to Perth was made, and there are 4 people awaiting initiation when Dada Kashyapa arrives.

Sydney: The LFT is putting much effort into pracar and setting up the Jagrti. She is also Didi Mahashveta's personal assistant. Unit activities include sadhana in a public place on 2 nights a week; weekly DC; WWD meetings and weekly OSC.

Wellington Region: Dada Yatiishvarananda spent five days in the region, conferring with Dada Sumitananda, and getting an idea of activities in the Region.

Auckland: Little activity in the unit due to depletion of Margiis, after the UKK, LFT's attended a workers' meeting with Dada Sumitananda in Christchurch.

Christchurch: Dunedin & Nelson: No report received.

Port Moresby: This unit is still small but growing gradually. A married couple, LFT's are running the unit one having a full-time, the other a part-time job. Only limited pracar has been done, and weekly DC attracts only 2 or 3.

Suva: Ac. Dharmapala & LFT Dinkar have been working to secure Dadaji's residence and to register Ananda Marga in Fiji. Meetings were held with various groups & officials in this regard. Also 3 house discussions were held with 3-5 people attending. Dada Yatiishvarananda passed through the region in transit to N.Z. & Australia.



Anandapalli: Fruit picking is at its height. LFT Vivekaji has taken over the farms' managerial responsibilities & work is improving after an unstable period. There are now 8 adults and 3 children - their plans are underway for major building projects.

S.O.: A lot of pracar work, office organization & orientating new workers was done in S.O. Illness slowed things down a bit & the printing press broke which held up Pranam. A lot of work is going into pracar & publications. Regular DP and SB meetings were held in this period. Dada Yatiishvaranandaji spent several days in the office talking with workers, acaryas, & getting an insight into our activities. He made several useful suggestions & inspired and vibrated us greatly with many BA'BA' stories. A DMS towards the end of his stay is planned.

Didi Mahashveta: Didi has been busy organizing the school which opened in this period. She also is taking the LTC course, which at present has all 13 people working for money at jobs, till the end of Feb. when the course begins.

Didi Nandita: Didi has been at the training centre helping organize things. She also held the first WWD meeting at Sydney jagrti.

Dada Kashyapa: Dada has been in Melbourne, instigating a new Pracar experiment with much success. Public meditation and the giving of BNK brings up to 30 people gathering around. He came to Sydney Feb. 10th for acarya's meeting and toured to Canberra, Melbourne & Hobart. On Feb. 13 he went with Dada Yatiishvarananda to Hobart. He then went to Perth.

Dada Dharmapala: Spent the first week of the month in Nadi, trying to register Ananda Marga, and meeting officials & lawyers in an attempt to secure his Fijian residence. He conducted 3 house discussions and met with several interested people.

Dada Sumitananda: Dadaji held a workers meeting in Christchurch in the early month. He has visited with Dada Yatiishvarananda for 5 days for I.R.S.S.

Dada Abhiik Kumara: Out of Sector Defects:

1. Reports to S.O. from the units often contain irrelevant details.
2. Reports not sent to S.O. this fortnight.
3. Finances in most units still poor.
4. DDC reported as ineffective by workers and no alternative worked out yet.
5. Illness in S.O. slowed things slightly.

Solution:

1. Recent DP newsheet requested better reports.
2. Due to moving about after UKK, postings are just being solidified.
3. Many units making big effort to set up home industry
4. New pracar material and a more straight forward approach should help make DDC more effective.
5. BABA's Grace has kept things moving

Structural Solidarity: Communication between S.O. and units has improved as a result of U.K.K. New pracar programme giving workers creative projects, & DP policy to keep personal contact with units also helping SS between units and office. At S.O. unity and communicating is fairly good, and regular pracar by office workers will also help S.S. Within the units the reports indicate SS is satisfactory.

IRSS: Dada Yatiishvarananda toured the Sector, including Fiji, Wellington, Sydney and Melbourne Regions. He had extensive meetings with Acaryas and all workers at S.O., and visited Sunrise Community School and the LFT Training Centre. He made many beneficial suggestions to increase efficiency in S.O. work, and in establishing closer ties with all other Sectors (especially N.Y. Sector)

P.O.: With brother Viveka's arrival at Anandapalli, P.O. was re-established and all workers were assigned specific duties. Within S.O., P.O. is functioning reasonably well during the absence of SOS, but in most of the units it is still not applicable.

16 POINTS: All workers seem to be following them consciously and they were stressed during Dada Yatiishvarananda's visit. Following the 16 points for a month is no longer a pre-requisite for initiation, and all new Margiis are being encouraged to follow them closely, much more tact is being used.

W.T.: Brother Varuna will leave Aust. on 24th Feb. and travel with Dada Yatiishvarananda from Bangkok to Calcutta, on his way to W.T. Of the LFT's 10 brothers and 3 sisters wish to do training.

SSS: Not applicable.

DMS: Dada Yatiishvarananda will be BABA's representative at a DMS scheduled for 16th of Feb. at S.O. for all Margiis and Workers in Sydney, and all LTC Trainees.

G.A.E.A.:

- Proceedings are still pending over the case with the SEC, and a date, March 10th has been set for a hearing over our case against the landlady of the second LTC site, as regards getting the bond money back.

PP: Pranam was completed on time, but our press broke down so printing was delayed until suitable arrangements were made with an alternative printer. Intro to A.M. poster and handouts are all waiting to be printed. It could take anything up to a month for the press to be repaired, depending upon delays for parts.

FINANCE: Throughout all the units, finance situation is still bad, and nearly all LFT's have a part or full-time job. For the present S.O. finances are O.K.

ISMUB: Inspection: Dada Yatiishvarananda has inspected this sector on his world co-ordinating tour. He spoke with S.O. workers, acaryas, & toured Canberra, Melbourne & Hobart. He was 1 week in Australia and 5 days in Wellington Region.

Seminars: Niilakantha Divas was held at the Training Centre on Feb. 12. DMS planned for Feb. 16.

Utilization: In Melbourne & Hobart margiis are being utilized for prasadam. Hobart has margiis working at home industry. Perth has them working in education. Emphasis in all units is on utilization for Pracar and also a great proportion have jobs to support the units.

Boards: 3 S.E.C. meetings, 2 board meetings & 4 DP meetings were held this fortnight at S.O. There are no boards as yet in the units after the UKK.

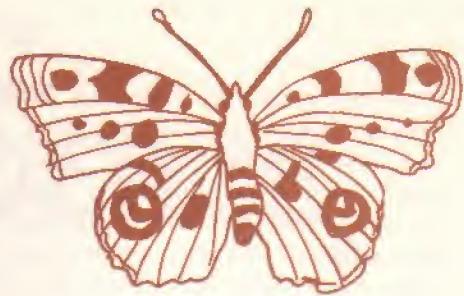
M.D.: No M.D. in this sector yet. Anandapalli has new manager & should show great progress soon. These units are strong in Hobart - Pracar, Perth - education, home industry efforts.

LTC: 13 definite members in the LTC run by Didi Mahasvetaji. The house warming was Sunday 6th.

JAG CONS: Plans for expansion of buildings at Anandapalli will come about soon. Perth has been offered 2 African roundhouses and some very good market garden land to develop with the aid of the owner - one of the school boys' father. No further details yet. Dunedin, Brisbane, Melbourne continue search for new Jagrti.

AMURT: Amurt order no. 1 was sent to units requesting the appointing of Amurt sec. & squad leader for all strong units. They were also encouraged to purchase overalls as uniforms.

What do you see



I see the tracks of the railroads of the earth,
I see them in Great Britain, I see them in Europe,
I see them in Asia and in Africa.

I see the electric telegraphs of the earth,
I see the filaments of the news of the wars, deaths, losses, gains,
passions, of my race.

I see the long river-stripes of the earth,
I see the Amazon and the Paraguay,
I see the four great rivers of China, the Amour, the Yellow
River, the Yang-tse, and the Pearl,
I see where the Seine flows, and where the Danube, the Loire,
the Rhone, and the Guadalquivir flow,

I see the windings of the Volga, the Dneiper, the Oder,
I see the Tuscan going down the Arno, and the Venetian
along the Po,

I see the Greek seaman sailing out of Egina bay.

I see the site of the old empire of Assyria, and that of Persia,
and that of India,

I see the falling of the Ganges over the high rim of Saukara.

I see the place of the idea of the Deity incarnated by avatars in
human forms,

I see the spots of the successions of priests on the earth,
oracles, sacrificers, brahmims, sabians, lamas,
monks, muftis, exhorters,

I see where druids walk'd the groves of Mona, I see the mis-
tletoe and vervain,

I see the temples of the deaths of the bodies of Gods, I see the
old signifiers.

I see Christ eating the bread of his last supper in the midst of
youths and old persons,

I see where the strong divine young man the Hercules toil'd
faithfully and long and then died,

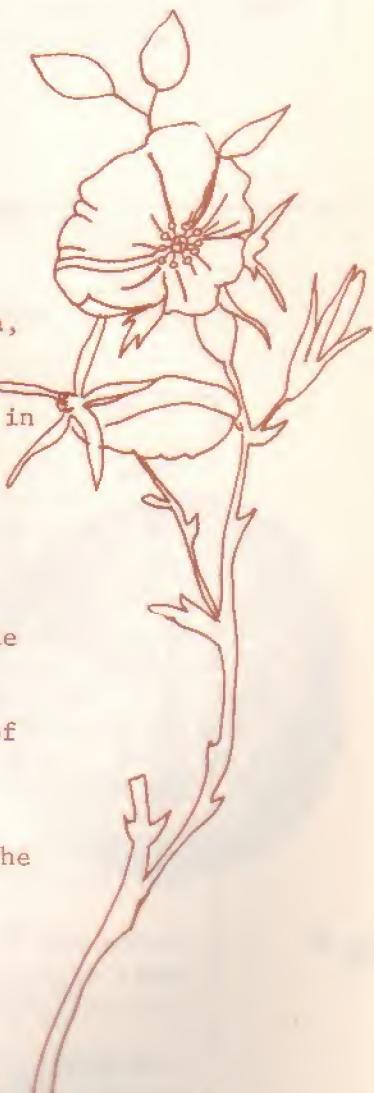
I see the place of the innocent rich life and hapless fate of the
beautiful nocturnal son, the full-limb'd Bac-
chus,

I see Kneph, blooming drest in blue, with the crown of
feathers on his head,

I see Hermes unsuspected, dying, well-belov'd, saying to the
people Do not weep for me,

This is not my true country, I have lived banish'd from my true
country, I now go back there,

I return to the celestial sphere where every one goes in his turn.



-Walt Whitman

Therefore, I say that as long as you exist, you have got to perform Yajina. The moment you will desist from or become incapacitated to discharge the duties, you will fall in an abyss. You should not do this. It is your Dharma to carry yourself from narrowness to vastness, from greatness to divinity. To allow yourself to fall into an abyss is against the characteristic of your existence. You long for eternal bliss, endeavour for eternal life and you are fused into one with that very unending life in the circulation of your arteries and veins and in the rhythmic vibrations of the contractions of your heart. You have been listening day and night to the voice of eternal youth. Can you ever imagine remaining in actionless, yajinaless states like the crude beings. In the state of Supreme attainment and Supreme realisation, you will be infused with boundless knowledge. O' man! be you established in the radiance of godliness, in manliness and be awakened by the splendour of virile chivalry, because yours is a path of revolution. Yours is not a path of extra caution and scheduled movement. You are travellers of a ruffled path. You are travellers of an impregnable path. You have to march ahead with your flag of Ma'rga upright, with head upward and with your chest forward. You have not a moment to stagger or to look behind.

- Shrii Shrii Anandamurti

AMURT

BABA has said that 1975 will be a year of disasters. To deal with any problem and because it is something that needed to be done anyway in Sydney Sector, Ananda Marga has just entered the first stage of a program that will set AMURT teams up in all the major units. On the unit level AMURT squads have and are still being formed, reports show that some units are requesting large manufacturing concerns to help furnish team members with the necessary safety and emergency equipment. Other reports indicate the possibility of obtaining State money to expand the operations of AMURT.

In the Sectorial Office at present AMURT identity cards are being printed for use on Door to Door collections to aid in the establishing of AMURT stores. Also being printed now are arm bands, and emblems for the back and front of the AMURT uniform.

Goals and objectives have been set for the teams to become more and more established both in the type of training that they undertake and the equipment that is to be ready at our disposal.

The possibility of playing an active role in Disaster Relief is certainly underway. This presents us with the privilege of being able to serve this Creation in a positive and practical way.

"Remember that your service does not oblige HIM, rather, you are being obliged by HIM because of getting such a chance to serve HIM in the form of living beings."

COSMIC CORRESPONDENCE

Jacara,
430 Old Northern Road
Castle Hill
N.S.W. 2154.

6.2.75.

Ananda Marga,
209 Walker Street,
NORTH SYDNEY

My family and I would like to thank those young men who came to our rescue the day of the bush fires.

I feel the Lord must have been watching over us when HE sent you to our house and for that we praise HIS Name.

With best wishes for the service you are giving.

Yours sincerely,

Edna Relton.

Dear Brothers & Sisters of
Sydney Sector,

NAMASKAR

On behalf of myself and Dada Rameshananda, I wish to extend our gratitude to BABA for manifesting HIS Grace through the love and generosity of HIS children of Sydney Sector during the time of difficulty.

My physical health is growing day by day, HE taught me much during those days in the hospital. Surrender is important. Have respect for the proper health and maintenance of this physical form but don't be attached to it. Our bodies were given by HIM for realizing HIM and serving HIM in every possible way. BABA NAM KEVALAM!

In HIS Loving Service

A'carya Krs'n'ada'sa Brahma'carii

FROM BERLIN SECTOR

Dear Brothers and Sisters,

NAMASKAR

Up here in the north of this globe, where the white clean snow is covering the ground at this time of the year, RAWA-units are growing more and more, just like apples on the beautiful tree of Ananda Marga. My Dada, Acarya Mayatiita Brahmacarii, showed me the Pranam-newsletter from your region. It was a very inspiring, soothing experience to read your newsletter.

Myself, I am an artist and musician, and together with some dear Margis in Norway and Sweden we will now arrange a travelling art show that will go through Sweden and Norway in April and May. In the Scandinavia region we have three music groups that also will play at the art show. In Norway a Rawa-theatre might be reality and in the very north of Sweden, in Lulea a combined teacher and music - group might start. Really people are getting so inspired to do something practically. To translate their infinite love into physical form so others can get inspired to feel their true nature. To lead others to this beautiful spiritual path so full of love, peace and happiness. Art for Service and Blessedness. Jai BABA!!

This letter is a little first step to try to keep in a little contact with other regions on this BABA's globe. We, here in Scandinavia region are very curious, just like children, what is happening around the world, in spiritual point of view and so must also you be. So a little now and then I will send you small letters informing little about what is happening here and maybe in the future we can do something together. We can inspire each other to increase the spiritual force, or shall I say, keep up with it's speed because it is moving faster and faster.

So to all of you, dearest brothers and sisters, we send you much love and hope for a bright future. Let us listen to the beautiful voice in our hearts, because in that voice we are all one, united in infinite love and happiness.

All my and our love

Baba Nam Kevalam

Rajguru Mikael Kihlman
Kung s9. 131 Rawa-board
902 Y5 Umea Secretary
Sweden Stockholm-
Region

By HIS Grace, so many acaryas are posted in Berlin Sector and more are being posted. So many projects have been taken and more are on the planning stage. With all these projects going on soon the sector will be economically independent. BABA has bought two houses, one in Liverpool and one in W. Germany. They have also purchased four presses and one van. Recently they also took over a food shop from DL mission. Import and export business has also been started. There are jagrtis in all big cities. A regular LFT session will start on Feb. 20.

Good contacts have been made in Nairobi, Cairo and Israel. Connections are now being made for Saudi Arabia and Kuwait. AM is marching on!

This sector is now moving very fast, Ac. Laksmananandaji has recently taken up his posting as Sectorial Secretary, Ac. Anantaji has also been posted here, they now give Ac. Krsna Caetanya some much needed help. Since their arrival they have received extensive media coverage including many front page articles in their leading newspapers. The following extracts are from their Sectorial Newsletter "Sadhu".

YMCA ORGANIZES YOGA SESSIONS

The YMCA of Nairobi have formally extended an invitation to the Ananda Marga Mission to conduct a weekly series of yoga sessions. In a letter to the Mission, John Ndungu, Secretary of the YMCA, Nairobi, has signified their willingness to hold weekly classes every Sunday, 5:00 - 6:00 P.M.

The first class was held on Jan. 19. The two Dadas gave an introductory talk about Yoga emphasizing the need for physical, mental and spiritual development of the Human personality. The listeners later did basic meditation. After the lecture a total of 90 signatures were collected thus making the initial session a great success.

The second meeting was held the following Sunday. It was a most lively affair. A large crowd had gathered, but due to lack of mats, only a group of thirty-five could participate. Under the personal guidance of the two Acaryas, the youths were taught basic exercises and meditation. They all showed keen enthusiasm, as they promised to come in even larger numbers for the next session.

"O Youth, thou alone has the force to provide
the soothing balm to this troubled earth,
Walk forth in brilliant confidence
and bring your dreams to Life."

*From
Nairobi
Sector*

ORPHANAGES VIBRATED WITH BABA NAM KEVALAM

The two roving Acaryas, Dada Laksmananandajii and Dada Anantajii, together with some active Margiis, have started visiting social institutions. On the 19th of Jan., the children at the Mama Ngina Home were excited to see the saffron robed teachers. Enjoying the blissful chanting of BABA NAM KEVALAM - "Only the Name of the Supreme Father" - the children did some meditation before they were given some milk. Afterwards the children played and frolicked with the visitors. The following Sunday, Jan. 26, the Mission visited another orphanage. All the 78 children of the Dr. T. Barnardo Orphanage were simply delighted as they joyfully sang BABA NAM KEVALAM before doing meditation. After the milk distribution, the staff members were insistent that the Mission should regularly visit the orphanage to provide a loving touch to an orphans life.

"Receive the child in reverence,
Educate him in love
Send him forth in freedom"

Rudolf Steiner



Education Seminar

The Education Seminar and Workshop commenced the 2nd day of the Sydney Sector U.K.K. Retreat with Didi Mahashveta introducing Ananda Marga Education. Didi outlined the planned development of AM Schools in Sydney Sector with 3 new schools likely to commence operation this year (by HIS Grace) in Perth, Canberra and Nelson, N.Z. Representatives from the proposed schools and Sunrise gave their views on spiritual education and various teaching methods and programmes to be implemented into the respective school curriculums. Diipam'kara related the spiritual community aspects of Sunrise and what made it truly an AM School. Anthony Downs informed those attending the Seminar of the latest development in Canberra regarding the opening of the NEW DAWN Community School and how it will be more Steiner orientated than Sunrise. Atanu introduced some de-schooling

plans which he hopes to incorporate into the Atman Independent School in Perth such as utilizing a parents farm, two days a week as a learning resource centre. Rajendra, the representative from Nelson, felt the proposed school there would develop in a similar way to Sunrise. Nelson, in particular, is ready for an alternative progressive school with a large number of families eager to enrol their children. In both Canberra and Nelson all that is needed is a suitable building and grounds, the pupils and teachers are all ready to commence as soon as BABA gives the go ahead.

From the onset of the Seminar the abundance and range of innovative ideas and diversity of thought regarding all facets of spiritual education, by those in attendance, provided stimulating and enthusiastic discussions. Those attending the Seminar included: Guhan

Sunrise teacher, temporarily doing L.F.T. work in Melbourne, will be starting a school later this year in Nelson; Devasvarupa - Sunrise school secretary and teaching assistant doing L.F.T. training; Diipam'kara - Sunrise teacher; Nanda - new teaching assistant at Sunrise; Aratii - new Sunrise teacher replacing Guhan; Prannav - teacher trainee; Anthony Downs - New Dawn teacher; Siiya - possible parent and teaching assistant at New Dawn; Atanu - Atman Independent Primary School Teacher; Arunima - teaching assistant at Atman; Bharata and Sarasvati - married couple doing L.F.T. work in Hobart; Rajendra - attempting to start school in Nelson; Amita - possible teaching assistant in Nelson; Sita - N.Z. Public School teacher; Savitri - N.Z. Public School Teacher; and Malatii - L.F.T. Trainee with teaching experience. The interest and participation of those attending the Seminar and Workshop gives a glimpse as to the magnitude with which spiritual education will soon be established in Sydney Sector.

The 2nd and 3rd meetings of the Education Seminar and Workshop dealt mainly with the formation and structure of the Education Committee and its functions and discussion of the existing Sectorial Education Policies. It was unanimously agreed upon that an Education Newsletter commence as soon as possible with all schools contributing articles on particularly successful programmes or teaching methods being used or on any worthy or relevant news pertaining to the school. The newsletter would provide a valuable information service bridging the inevitable communication gap between the schools. A student newsletter could also be started or combined with the teacher newsletter with children's artistic and written expression from each school being included. To be able to share the creative flow BABA is directing through HIS Children the various schools through what ever media it may happen to be; art, music, written and oral expression, would prove to be so inspirational and motivating for children and teachers alike in the other schools.

After the U.K.K. the Education Workshop moved to the Sunrise Community School where Guhan introduced the Initial Teaching Alphabet (ita) and showed the movie 'The 40 Sounds of English'. Guhan briefly explained ita as being an alphabet for beginning readers, who when they have become fluent in its usage, will be able to easily transfer to our traditional orthography. Because the English language has 40 sounds and only 26 characters representing these sounds many difficulties arise in learning to read in English, ita does away with the cause of these reading difficulties by introducing enough new letters to create a nearly phonetical alphabet where each letter is only represented by one particular sound. A child no longer is confused as to what sound the letter 'a' has (i.e. the 'a' sound in father, or the 'a' sound in apple, or the 'a' sound in acorn or the 'a' sound in castle, etc.). In ita there is one particular character for each of these 'a' sounds. This reading programme has been used very successfully at Sunrise one year and the research done on its use with beginning readers strongly indicates that children are on average a year to two ahead in reading age over their classmates, with wimiliar I.Q.'s who learned to read using the Traditional Alphabet.

The 5th meeting of the workshop Didi Mahashveta related some of the A.M. Teacher Conduct Rules BABA wants followed in India. Many of those in attendance felt that the rules and schedule for Indian AM teachers were more demanding and stringent than those of a whole-timer. Remembering also that many of the teachers in India are whole-timers. Didi also explained some of the reports and registers being used in Indian schools specifying those being adaptable to Sydney Sector. BABA's book and record keeping system is so complete that every detail of income, donations, expenditures, school supplies and equipment, correspondence, communication, activities held at the school, student

assessment and family background, parental discussions, visitors, inspections, teacher, self-evaluation and curriculum planning is recorded and filed away.

As Didi says it could be a full-time job just completing all the registers and reports pertaining to the operation of a school.

Later, that afternoon Dada Abhiik and Didi Madhuri visited the Workshop discussing the importance of not standardizing the curriculum throughout the various schools in Sydney Sector so that a great deal of research and investigation into different programmes and subject schemes can occur. These results can be related at future workshops and with successful programmes possibly being introduced in other schools.

It was decided that the remaining time at the Workshop could best be utilized by the teaching staff of Sunrise relating methods and activities they found to be most successful in meeting BABA's Aims of EDUCATION. These aims are the only guidelines BABA has given regarding the development and operation of AM Schools and are therefore of extreme importance.

BABA's Aims of EDUCATION

E - Enlargement of Mind

D - DESMEP

D - Discipline (self) (including Punctuality)

E - Etiquette

S - Smartness

M - Morality (including Spirituality)

E - English

P - Pronunciation

U - Universal Outlook

C - Character

A - Active Habits

T - Trustworthiness

I - Ideation of the Great

O - Omnipotent Grace

N - Nice Temperament

Three methods we have found at Sunrise to direct more of the children's energy towards the fulfillment of these aims

is by the introduction of individual and collective EDUCATION Aims. Assessment charts and a meditation of the day award competition. The individual EDUCATION Aims assessment chart also includes the Yama Niyama Moral Code items as part of the daily self-analysis checklist. The upper primary children with guidance from their parents complete this chart in the same way as we complete our 16 points and Conduct Rules report. Reviewing the points everyday while assessing their behaviour causes the children's mind to become more aware of actions which are of a benefitting and uplifting nature as compared to those which are self-centered and possibly negative. The assessment of the collective EDUCATION Aims Chart is done on a weekly basis by students and teaching staff with the chosen students name for a particular aim being displayed on the chart. Each morning after the completion of spiritual practices a student is chosen by all present who had demonstrated most readily, been making a sincere effort during Kiirtan and meditation. The chosen child is then awarded an AM meditation badge that can be worn all that day.

It seems that our role as spiritual educators is too experiment with various teaching techniques, methods and theory assessing their value in terms of their ability to develop HIS Children physically, mentally and spiritually in a way that the EDUCATION Aims would suggest. Through time a refinement and selection of methods and activities to accomplish this monumental task will evolve. HIS Educational System will never become perfect until we have fully realized that perfection within ourselves and we, as teachers, are completely open as clear channels for HIM to flow through and guide HIS Children to similar realizations.

BABA NAM KEVALAM

- Diipam'kara

L.T.C.



I have been listening to the Jackals cry BABA for 15 years. Now I give one blow (War Cry) and most have fled. Those remaining are brave but must prove it. I am not coming out by any legal procedure. IF YOU MISS THIS CHANCE YOU WILL HAVE TO REPENT. You must fight to root out the enemy.

- BABA

The phoenix is a peculiar bird, ever so beautiful, it courageously plunges into the fire, always to emerge ever more radiant and beautifully pure. We as BABA's children are like the phoenix. Courageously we plunge into the fire of our Sadhana. HIS mission, service to humanity - ever emerging more radiant with HIS glow and beautifully more pure. The more times we emerge, the more we find ourselves coming closer and closer to our cherished goal, and each other. Being attracted to either of two equally important and dynamic roles - worker or family person in society.

Finally BABA has provided us all with the opportunity to pursue our chosen roles with tremendous speed. In giving us a permanent L.F.T. (Local Full Timer) Training Centre which will give continuous training, no longer do those dedicated Brother and Sisters - married or single - feeling drawn to becoming strong, disciplined full-time workers, have to wait for a large group to form to have training. Now at any time BABA's children can come for training.

To avoid many obstacles the following steps should be taken in making plans to attend LTC.

Application should be sent to Brcl Mahashveta Ac., 344 PENNANT HILLS ROAD, CARLINGFORD, 2118. N.S.W. - Accompanied by a \$ 50 non refundable deposit (with the exception of New Zealand Margis -- but they must, of course, pay the full balance on arrival).

Total costs for the training centre (including deposit) are as follows:
\$250 for brothers and sisters from Syd-

ney, Melbourne, Canberra, Brisbane, Adelaide, and Hobart.
\$200 for those coming from Perth.
\$150 for those coming from Papua New Guinea and New Zealand.
plus \$8 for a set of BABA's books (unless the trainee already has them.)

Both brothers and sisters should bring with them two or three neat orange shirts as part of the uniform. Brothers should also bring two pairs of white pants (neat i.e. not yogi pants, but not too tight), and sisters should bring two ankle-length white skirts, or one skirt and a pair of white pants. Brothers and sisters should also bring some old clothes for sports.

APPLICATION FOR L.T.C.

1. Name and Age
2. Present Address
3. Family Address
4. Educational Qualifications
5. Employment History
6. Talents and Abilities, and any activities you like to do
7. Why do you want to become an L.F.T.?
8. Are you planning to become a whole-timer?
If so why? If not, why not? If unsure, explain.
9. Who will continue your work in the unit when you are gone?
10. Date on which you plan to come
11. BABA NAM KEVALAM

You will be informed by mail about your application.

BABA'S BUSINESS

To establish HIS Mission on this planet, is the focal point of our Sadhana. To work for HIS Mission is the greatest Grace HE can ever give us. HIS plan is simply to establish Dharma across the Globe. Everyone has his duty in HIS Infinite game everyone is just as important to the machinery as the other. Like the Pawn in the chess game, without him where would the King or Queen be.

Sectorial Office is the cog in Sydney Sector, the Organizational part of BABA's mission, and at the moment it's a hive of activity and efficiency, till it comes to the typist, where her work load is too much. So what we want is two more typists to do HIS work.

GREATEST SERVICE IS SERVICE TO HIM

As our publications department expands and starts to increase the output of material, so also must our Press and Printing department. At present we have one press and will buy another one in the near future. At present, however, we have no-one to operate thses presses - the people that are operating them at the moment are not experienced printers and only know a little about what they are doing, and also they will soon have to take up some new work elsewhere in the Marga. So what is needed is one or two experienced offset printers who can devote their time to the operating of the press. To help with the running costs and the living costs of those involved with the press and other related duties, commercial work will be done too.

Sunrise Community School is in need of a brother to help out at the school, the duties will include helping with some classes, helping with the cleaning and maintenance, and to take on a part-time job to help the financial side of things. This will allow the teachers to devote more time to the preparation of lessons (which they now can only spend the minimum time doing) and need not worry so much about these other things. This is a good opportunity for someone to gain some first-hand experience in the running of the school.

All the above positions are quite urgent so if anyone feels they would like to do any of these things then please contact us here at the Sectorial Office and the proper arrangements will be made.

BABA NAM KEVALAM

AN APOLOGY FOR A MISSING ARTICLE

This month due to circumstances beyond our control the HIS LIILA (16 points competition) has not been included in this issue however in the April issue we will include it.



AVAILABLE FROM PUBLICATIONS DEPARTMENT

Limited numbers of BABA's books:-

Subhasita Samgraha Parts I,II,IV	.80¢ per copy
Human Society Parts I,II	.80¢ " "
Idea and Ideology	.80¢
Problem of the Day	.50¢
To the Patriot	.20¢
Ananda Sutram	.50¢
Abhimata	.80¢
Ananda Marga (Elementary Philosophy)	.80¢
A Guide to Human Conduct	.20¢

--- of \$7.80 for one complete set

Also available:-

BABA's Life Story	.50¢
Prout -- What it stands for	.50¢
Spiritual Practices	.20¢
BABA Songs	.20¢

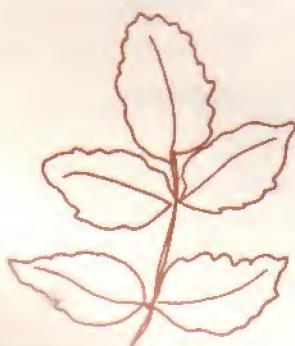
(supplementary pages now available)

All orders should be pre-paid, including postage (air mail 25%, surface mail 15%) with cheques or postal orders made out to "Ananda Marga".

Overseas mailing rates for Pranam:

Sector	Surface mail	Air Mail
Georgetown, Cairo, Nairobi, Hong Kong, Delhi	A \$4.00	A \$12.00
Manila Sector	A \$5.00	A \$10.00
New York, Berlin	A \$6.00	A \$15.00

Please note that the figures are given in Australian dollars. When sending money orders bank drafts, etc, these should be converted to the local currency equivalent first.



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Ac. Sumitananda Av.
C/- Wellington Regional Office

Sectorial Office Secretary
Ac. Abhiik Kumara Br.
C/- Sectorial Office

Ac. Dharmapala Br.
C/- Suva Regional Office

Ac. Kashyapa Br.
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Queensland 4351
Ph. 207 Severnlea.

Sunrise Community School
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Belrose, SYDNEY
N.S.W. 2085
Ph. 452 2643

SYDNEY REGION

Regional H.Q.

Ananda Marga,
90 Kurraba Rd.,
Neutral Bay, SYDNEY
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LFT Training Centre
Br.ii Mahashveta Ac.
344 Pennant Hills Rd,
Carlingford, NSW, 2118

Ananda Marga
12 Owen Crescent
Lyneham, CANBERRA
A.C.T. 2602
Phone 437278

BRISBANE REGION

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Paddington, BRISBANE
Q'LD.

MELBOURNE REGION

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Victoria, 3182.

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North Hobart,
Tasmania 7000.
Ph. 345 513 (STD 002)

Ananda Marga
12 Torrens St.,
College Park, ADELAIDE
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Ph. 42 1637 (STD 08)

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7 St. Leonards Ave.,
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Ph. 81 5550 (STD 092)

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56 Queens Rd.,
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Ph. 87 554

Ananda Marga,
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New Zealand.

Ananda Marga,
437 Worcester St.,
Christchurch
Ph. 895 153

PORT MORESBY REGION

Ananda Marga
Swallow Place,
Waigani, PORT MORESBY
Papua New Guinea
Ph. 56299

Mailing Address:
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University P.O.
PORT MORESBY
Papua New Guinea

SUVA REGION

Ananda Marga
c/- Ambedkar P.O.,
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EAST CANADA REGION

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WEST CANADA REGION

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Vancouver B.C.
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Ph. 876 46 56

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Bahai de Sta,
Barbara 183-2
Col Anahuac
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Ph. 905-250-0555

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22 Lady Musgrave Rd.,
Kingston 5,
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Ph. 924 5258

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VIDYASAGAR - Ananda Marga European Training Centre

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Denmark

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Copenhagen
DENMARK

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BANGKOK REGION

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145 Soi Rong Rian
Petchburi
Petchburi Rd.,
Bangkok
THAILAND

UNITS AROUND THE WORLD

As it is impractical to list all the addresses around the world the addresses given are only the major ones in each country. A list of the places around the world where Ananda Marga is established is given below -- the addresses of these units can be found by enquiring at Sydney Sectorial Office, or from the main address in the particular country as listed in the previous section.

Units are established throughout the U.S.,
for further information contact the
New York Sectorial Office.

ARGENTINIA

Florida (Buenos Aires), Rosario,
Cordoba, Mendoza, Mar del Plata,
Bahia Blanca, Tucuman, Olavarria,
La Plata

BRAZIL

Porto Alegre, Sao Paulo, Santos,
Rio de Janerio

CANADA

Burnaby, Cambellville, Grand Forks,
Kitchner, London, Montreal, Ottawa,
Vancouver, Vernon, Winnipeg
These addresses are listed in the
latest Crimson Dawn.

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WEST GERMANY

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Munchen, Marburg

Ananda Marga Yoga House, SINGAPORE REGION
2nd St. Happy Valley
V. Rama, Cebu City
Philippines
PHILIPPINES
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Ac. Tapeshvara
7 Angulia Park
Singapore 9
REPUBLIC OF SINGAPORE

GEORGE TOWN SECTOR

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Oslo. Lillestrm, Nordbyhagaveien,
Landerranta, Lorenskog, Fsellhammer,
Bergen, Trondheim, Elverum, Jessheim,
Fredrikstad

VICTORY TO



DHARMA!

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